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T S F BULLETIN

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An Integrated Intellect

'GOOD IS THE WHOLE LIFE of him who has known Christ', wrote Clement of Alexandria. This is perhaps a surprising remark from one so influenced by Greek dualistic notions, but it is none the less timely for us today. For we are beset, not only by modern dualism (often latent in our 'spiritual or worldly' distinctions), but also by an insidious departmentalizing of all human activity. Harry Blamires (in *The Christian Mind*) ably contends that this 'disintegration of human thought and experience into separate unrelated compartments' is the 'dominant evil of our time'. 'Man', he concludes, 'is dismembered'.

The student is particularly prone to this dismemberment: nor is it any easy

thing to break free from this characteristic of our age. Yet the OT insistence on the unity of man's nature, and the NT expression of the wholeness of life in Christ, demand our response.

Courses which exalt specialization, or equate academic qualification with equipment for the ministry, as much as students who consider academics irrelevant to such training, may rightly be faulted. But the cause and cure lie nearer home.

Our remarkable ability to study without being influenced by the subject (as distinct from the scholars) suggests dismembered minds. Our forefathers — brought up on Scripture, Foxe's *Book of Martyrs*, and *Pilgrim's Progress* — were deeply influenced by such study.

We read many works, but to what effect? We need to be deeply as well as widely read students: and if the richness of much Christian literature today leaves us no richer, what of the Word of God? How can we study the incarnation and yet persist in attitudes which dismiss or dishonour the body? How can a study of Christology leave so little evidence in our lives of His lordship?

Our need today is for an intellect fully integrated into our whole life, and for

study to be thought of in this light as a qualitative rather than quantitative matter, contributing to the renewal of our minds, and the transforming of our lives after the likeness of His Person. The intellectual aspect of our life can only have meaning and value if it is thus, in Christ, integrated into our whole personality. Then indeed it becomes part of that whole life in Christ, which Clement rightly describes as 'good'.

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